

LATTER DAY SAINTS SOUTHERN STAR

"BUT, THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, JULY 14, 1900.

No. 33.

TRUTH.

O. F. WHITNEY.

An ocean jewel, cast upon the sand,
Unseen, yet glittering 'neath the trampled
sand,
Neglected and alone, in darkness lay,
Till time, in many a wave, had rolled away.

In vain the loud surge dashed upon the
shore,
In vain the lightning's wrath, the thunder's
roar,
Securely slumbered in its lowly bed,
A rarer gem than e'er decked a kingly head.

At length, a shining edge peered forth to
view,
A sun-lit drop, as 'twere, of morning dew,
And yet no glance e'er rested on the prize,
None guessed what lay concealed from hu-
man eyes.

Men came and went, but all were proud and
vain,
They gazed upon the sky and distant main,
Eager for wealth, yet none would look so
low,
Or stoop for gems, howe'er so bright, below.

Along the lonely beach one summer day,
It chanced, at length, a little child did stray,
Beheld the jewel sparkling in the sand,
And drew it forth with tiny, eager hand.

And thus the treasure, which had lain con-
cealed,
In fate's full-ripened hour to be revealed,
Long kept from pride, or Mammon's sordid
sight,
By humble means at last was brought to
light.

E'en so with truth, the richest, rarest gem
Save one, in Christ's eternal diadem;
By merit worn, though oft in meanest guise,
Men scorn the source, and trample on the
prize.

History of the Southern States Mission.

(Continued from page 250.)

March, 1898—

On the 8th, a letter was received at the office from Brother Robert Humphreys, stating that a mob of 200 men were gathering near Live Oak, Fla., to do violence to the Saints who lived six miles south-west of that place. Immediately a letter was sent to the Governor of Florida, laying the situation clearly before him, requesting a proper exercise of the law in the matter. A favorable reply was received, and the mobocrats, learning that the Governor would protect the Saints, abandoned their wicked designs and peace continued to reign in the homes of the Saints.

On the 12th N. P. Nelson, President of the Middle Tennessee Conference, came to the office to labor, while Elder Albert

C. Matheson took up his labors in Georgia as President of that Conference.

About the middle of this month a letter was received from Ezra C. Robinson, President of the North Carolina Conference, stating that a Sunday School had been organized at Raleigh, N. C. This circumstance is of special interest, from the fact that less than a year and a half before, the Elders had no friends, but many bitter enemies in the city. About Christmas time of 1896, Elders Ira Baker and C. J. Winter were put in prison for tracting the city without purse or scrip. The Elders had asked many times for entertainment, when they were arrested. They were discharged, and by order of the mayor were commanded to leave the city. This feeling prevailed in Raleigh eighteen months previous to the organization of the Sunday School, which had twenty members and was reported to be in a thriving condition.

Fourteen Elders arrived from Zion on the 23d.

A letter, under date of March 23d, was received from Elders Jesse H. Wheeler and Levi A. Gayler, stating they had met with harsh treatment at the hands of cowardly men. As they were going to a place called Yellow Rabbit, to baptize a convert to the true Gospel, a mob of twenty men met them in the road and took them up into a hollow. After abusing the brethren and cursing them, they tore Elder Gayler's coat from his back and struck him fifteen unmerciful licks with a "black snake" whip. Next they took Elder Wheeler and likewise administered the lash upon his body, he receiving twelve lashes. The mobocrats said they would hang the Elders if they ever returned to those parts again, and the next mob would be led by the sheriff.

It seems that the evil one was working hard to overthrow the work of God, if we are to judge from mob violence received by the Elders. From many places came the news of abuse heaped upon them. The brethren were brave and valiant, and did not intend to give way to Satan and his hosts. He used his choice implements of war, some of his ministers, who claim to be servants of God, but judging, as Christ said to judge them, "by their fruits," we must admit that their fruits are manufactured falsehoods to overcome the righteous servants of God.

Much persecution and hatred grew out over a debate held: Resolved, That the Mormon missionaries be excluded from the state of North Carolina." To cap the climax, the ministers took Mormonism for their text Sundays in their churches. On the 30th inst. Elders W. H. Carter and W. E. Robinson, while tracting Concord, N. C., presented themselves at the door of a man's home. The gentleman (William Caldwell), not being home, the brethren did not tarry, but left a tract with the lady of the house, who accepted it. While canvassing on the street, the man accosted them while walking down the sidewalk. He inquired of the Elders if they had been in his yard. They replied they were visiting all of the houses and may have called at his place. At this point he raised a club about two feet long—a deadly weapon—and struck Elder Robinson with intent to kill. In the villain's eye could be seen the look of hatred, and within his heart was murder. Elder Robinson guarded the blow with his hand, causing the club to strike heavily upon his arm, damaging it considerably. The next blow struck Brother Robinson on the head, inflicting much suffering and raising a large lump.

By this time he had endeavored to get away from his would-be assassin, and started to run. For a distance of twenty-five yards he was followed by the man, who hit him twice. Being a faster man than his enemy, Elder Robinson was soon out of his reach, but not without sore spots upon his body. Not yet satisfied, the befouler of American liberty turned on Elder Carter, striking him also. The brethren tried hard to find the civil officers, and at a late hour were successful. They advised the brethren to get out a warrant, but nothing was done in the matter, and the assaulter was left to continue his meanness. Although he, like others of his same kind, may go unpunished here upon earth, yet a time will come when every person shall stand before God and be judged according to their works done here in the flesh.

(To be continued.)

Nothing is so hard for those who abound in riches as to conceive how others can be in want.—Swift.

If the power to do hard work is not talent, it is the best possible substitute for it.—James A. Garfield.

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from page 254.)

Principles and Ordinances.

In matters of religion, when dealing with the Christian world, the appeal for truth must be made to the Bible, for this is the Book they claim to believe in; and this was the method invariably used by the Savior to prove His mission holy and divine. "Have you not read," are His words to the unbelieving Jews, and "Search the Scriptures; for therein ye think ye have eternal life; and they are they which testify of me." (Matt. 19:4, John 5:39.) He desired that the sons of men should have an intimate acquaintance with the written word; for He declared that the Scriptures bore record of Him, and showed that He was the Messiah, and that they must believe on Him or perish for their disbelief. Now, the good old Bible lays open before us; its sacred pages exposed to view; that all may read and learn of Him who is mighty to save. Let us avail ourselves of this generous opportunity, this blessed privilege, and, invoking Heaven's gifts and blessings, let us scan the holy word and peruse its heavenly truths. If we would receive light upon the Scriptures; if we would become wise in the knowledge of the Lord; let us seek these beneficent gifts at the throne of God's mercy, in whom is no darkness at all.

Our Savior having completed His mission on earth; having been subjected to much pain, sorrow and grief; having been suspended between the heavens and the earth, nailed to Calvary's cross, on Golgotha's dreary heights; having bowed His sacred head and exclaimed—while the body was racked with intense agony, and the mind sorely distressed—"It is finished" (thus signifying that the birth of salvation was complete and His earthly mission ended), was laid in the tomb; from which He arose triumphant on the third day, and afterwards appeared unto His faithful Apostles. With them He journeyed some forty days in His resurrected body, teaching, instructing, and tutoring them in the great work they had been called to perform. At the expiration of this time, and just before His ascension, He called these Apostles around Him in Galilee, and gave unto them this commission: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) The Gospel was to have a universal proclamation, and it was the will of Christ that the glad tidings of salvation should be preached to all men; yet, notwithstanding that salvation through the Gospel should be preached unto all, still none, without believing and obeying could be saved from individual transgression. Now, kind reader, let us pursue our investigation, and endeavor, by the aid of God's holy spirit, to discover the principles and ordinances which pertain to our redemption and exaltation.

We will follow these faithful Apostles, and find out what they taught, then we shall know what the principles and ordinances of the Gospel are. You have not forgotten that they received their commission and authority fresh from the lips of the Savior, and that salvation was promised unto all those who believed and obeyed the Gospel they taught.

There yet remains another point that we must not pass by unnoticed; it is the final command of Jesus unto His Apostles recorded by the sacred historian,

Luke, "I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." (Luke 24:49.) Why this delay? may be asked with propriety. Had not these holy inspired men been with Jesus for a length of time, in duration almost three and one-half years? Yes! Had they not walked and talked with Him face to face, as one man walks and talks with another? Had they not beheld the many wonderful manifestations of His heavenly power, which were wrought by Him while yet with them in the flesh? Had they not witnessed the tongue of the dumb loosened, the ears of the deaf unstopped, the eyes of the blind opened; the lame made to walk; the lepers made whole; and those possessed of evil spirits cleansed from the wicked power; and the dead brought to life again? Yes, they had beheld all these wondrous things come to pass through the Lord's administrations, and yet they were not fully equipped to preach the everlasting Gospel. And why? Because the Lord never has, and never will, send out His servants to preach until He first bestows upon them the Gift of the Holy Ghost—a portion of His power. Evidently had the Savior permitted His servants to go out without granting them the spirit of truth for a guide, within twelve months we should have found them preaching twelve different contrary Gospels. But, blessed with the Spirit of God which emanates from the presence of God, and leads those possessed thereof into all truth, we can readily see that they would then preach the one, everlasting, unchangeable Gospel. This was the expressed desire of the Savior—it was His earnest prayer to the Father to make His followers one. (John 17:11.)

Obedient to the divine command, to "tarry in the city of Jerusalem until endowed with power from on high," we find the Apostles gathered with "one accord" in the chief city of the Jews. It is now the day of Pentecost, and some fifty days have elapsed since Christ hung in agony upon the cross, making about one week since He was received into the Heavens from their vision, as they stood gazing in wonderment and awe at Bethany. They have not forgotten His last words of counsel and instructions, but expectantly await the glad realization of the blessed promise He gave them. On this memorable Pentecost was the promise of the Lord fulfilled, for "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 11:21-8.) Now that the Apostles are "filled with the Holy Ghost," we know that they are fully prepared to preach the Gospel and administer the ordinances thereof; therefore their words will be truth, yea, even the power of God unto salvation to all them that believe and obey. We can rely upon the words they speak, the principles they advocate, the ordinances they perform, as being essential to our soul's salvation, and pleasing in the sight of the Lord; for it was Jesus who had sent them forth; it was He who had ordained them to the ministry, and it was God the Father who had empowered them with authority from on high.

Peter, standing at the head of the Apostles, having received "the keys of the kingdom of heaven" (Matt. 16:19), began to preach the Gospel unto those unbelieving Jews—unbelieving because they had rejected the Messiah and spurned His

message from them. He straightway began to preach unto them of "Jesus of Nazareth," * * * whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it." (Acts 2:22-24.) His words, seasoned with love, spoken with power and authority, and conveyed by the medium of the Holy Ghost, carried conviction to the hearts of his hearers, and established therein a true, living, profitable faith, which led them to exclaim, "Men and brethren, what shall we do?" (37th verse.) Peter was ready with an answer for their inquiry; he was fully prepared to tell them what to do, and had we been present on that eventful occasion, we should have heard him boldly declare, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (38th verse.) What have we now discovered? We have seen that Jesus sent forth His Apostles to preach the Gospel; that He commanded them to tarry in the city of Jerusalem until they were endowed with power from on high; that they were obedient to His command, and in consequence thereof they did receive the Holy Ghost; that they, being filled with this Holy Spirit, began to preach the principles of righteousness inculcated in the everlasting Gospel; and that these principles and ordinances were, first, faith in the Lord Jesus Christ, second, repentance; third, baptism for the remission of sins; and fourth, the Gift of the Holy Ghost. Is this not Scriptural? All will readily agree. Is it according to "the law and the testimony?" None can deny. It is simple and plain, and we shall hereafter find that it is beautiful, logical, reasonable and consistent.

If further Scriptural references were necessary to prove these principles and ordinances divine, we might go back to the days of John the forerunner of Jesus. Mark tells us that the presence of John in the wilderness of Judea was "the beginning of the Gospel of Jesus Christ, the Son of God." (Mark 1:1.) What did the Prophet John teach? Did he not teach faith in the Lord Jesus Christ by telling the Jews of His coming? Yes. Did he not command them to repent, and did he not preach "the baptism of repentance for the remission of sins?" (Luke 3:3-6.) Yes. Did he not inform them that the Lord who cometh would baptize them with the Holy Ghost? (Mark 1:8.) Yes. Here we have the selfsame principles and ordinances annunciated as those declared by the stalwart Peter on the day of Pentecost. Peter and John the Baptist agree in proclaiming Faith, Repentance, Baptism, and the Gift of the Holy Ghost as the fundamental means of salvation. Here are two witnesses, and you remember the words of the great Apostles to the Gentiles—Paul, "In the mouth of two or three witnesses shall every word be established." (1 Cor. 13:1.) The Savior comes as a third witness, for He said, "Ye believe in God, believe also in me." (John 14:1.) This then would create faith in the Lord Jesus. "Except ye repent, ye shall all likewise perish." (Luke 13:3.) Here He taught the essentiality of repentance; and to the midnight inquirer—Nicodemus—the Savior said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Again we see that the principles and ordinances, upon obedience to which were predicated salvation, were, faith in the Lord Jesus, Repentance, Baptism, and the Gift of the Holy Ghost. Paul's conversion to the truth as it is in Christ Jesus is another striking example of the

divinity, power and essentiality of the Gospel. His faith in the Messiah was well rooted and grounded after the vision had cleared from his deluded eyes the superstition and heresy of the Jews; his repentance was of a Godly manner, and well worthy of imitation; after which he received the divine injunction, "Arise and be baptized, and wash away thy sins," (Acts 22:16), "and be filled with the Holy Ghost." (Acts 19:17.)

Now some may endeavor to excuse themselves by saying that these principles and ordinances were preached only to the Jews, and that the Gentiles were exempt from strictly complying thereto; however, the word of God is sufficiently explicit on this point as to leave no room for doubt, misunderstanding or excuse. There is only one way—a straight and narrow course—and all, both Jew and Gentile, must journey therein if they would become partakers of God's Greatest Gift. If you will turn to the first chapter of Colossians, and the fifth and sixth verses, you will read, "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." From this we learn that the Gospel heard and believed by the Colossian Saints was the same "as it is in all the world;" and therefore it was the one, everlasting Gospel for both Jew and Gentile. The devout Gentile, Cornelius, was first taught faith in the Lord Jesus Christ (Acts 10), and as a token of divine recognition, the Holy Ghost was poured out upon him, then Peter "commanded them to be baptized in the name of the Lord." (Acts 10:48.) The self-same principles are here advised, and the self-same ordinances commanded, for this saying went forth, "Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18.)

We see then that the way of salvation as declared and made known unto the Jews was just as applicable and essential to the Gentiles, and just as necessary for them to obey if they would enter into the true fold of the Good Shepherd.

When there arose a dispute concerning the law of Moses and its application to the Gentiles, "Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God which knoweth their hearts, bore them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts 15:7-9.) Thus we see there was "no difference" put between Jew or Gentile, but all were to enter in through Him who was the Light, the Truth and the way, by obedience to His everlasting Gospel, the fundamental principles and ordinances of which we have herein defined.

As the written word has named these principles and ordinances, their proper and perfect order is thus: First, faith in the Lord Jesus Christ; second, repentance after a Godly manner; third, baptism for the remission of past sins; and fourth, the Gift of the Holy Ghost, as a Guide, a Companion, and a Comforter. By the divine aid of the Spirit of God, and the sweet assistance of that good old Book of Books—the Holy Bible—we shall endeavor to give further light and intelligence upon these beautiful principles of induction into the Church of Christ, that

all may know of the goodness of our God in providing for our salvation such a grand structure of heavenly truths, so simple, so plain, so deep, so comprehensive, that we are at once led to exclaim, "His yoke is easy, His burden is light the way of salvation plain, and the course for man to follow, straight and narrow." (To be continued.)

YOUTH'S HOMAGE TO THE AGED.

Deseret News, July 6.

The most popular excursion of the season is that conducted by the Old Folks' committee, of Salt Lake. It is not only the best patronized outing, but it is in every respect the one in which all classes of the community take the greatest personal interest; nearly every nationality is represented; and almost every family in the city has its representative veteran, who has passed the three score and ten years allotted to man, and whose declining years are cheered and made glad by these annual midsummer socials and excursions.

Through the courtesy of Simon Bamberger, Esq., the twenty-sixth annual Old Folks' outing and social was held today at Lagoon, and the grandfathers and grandmothers of Salt Lake City to the number of 500 were given a free ride on the Old Folks' special, which left the city at 10 a. m. It is conservatively estimated that at least 400 more were taken to the resort on earlier and later trains.

The pleasure of the ride through the beautiful orchards, gardens and farms of Davis county was enhanced by the sweet music discoursed on the way by the Old Folks' choir, under the direction of William H. Foster, which passed through all the thirteen cars of the special, discoursing sweet melodies.

The Old Folks' committee and their aids and the proprietor and attaches of the resort, were indefatigable in their efforts to make the old people happy, and sought in every way to make the day most pleasant and agreeable, and they were eminently successful, judging from the many words of commendation and appreciation heard on every side. The ample grounds and generous shade of the cool and beautiful resort were highly appreciated by all, particularly by those who called to mind the almost shadeless resort to which the old folks went a year ago.

At 11 a. m. the choir gave a short concert in the dancing pavilion, the principal numbers of which were:

"America," by the choir.

"Hail, Smiling Morn," by the choir.

Solo and chorus—"Dear Heart, We Are Growing Old," Mrs. Julia Silverwood.

Tenor solo and chorus—"Cousin Jedediah," Henry Gardner and choir.

Besides the old folks of Salt Lake City and Stake, large contingents of veterans came in carriages from all parts of Davis county; many of the Bishops and prominent people of the county were also present in large numbers, and the grounds were pretty well filled with veterans who enjoyed the occasion to renew old acquaintances.

Among the prominent people from the city were President Joseph F. Smith, Apostles Brigham Young and Francis M. Lyman; Bishop Robert T. Burton and John R. Winder of the presiding Bishopric; James S. Brown and Oliver G. Workman were representatives of the famous "Mormon" battalion; Nathan Tanner, Sr., was the only representative of the few remaining survivors of Zion's Camp, a body of Elders which marched with the Prophet Joseph Smith from Kirtland, O., to Jackson county, Missouri, in 1834. Prominent among the ladies were a large number of Relief Society members of both Salt Lake and Davis county Stakes. Mrs. M. Isabella Horne, president of the first named organization, enjoyed the occasion very highly.

Of course the great majority of the veterans were wearers of the red badge—indicating that they had arrived at and passed their 70th milestone—but there

were a host of octogenarians who wore the blue badge, and there were quite a number who had passed their 90th year, and wore white rosettes.

At 12 o'clock lunch was served in the bowery and refreshments were served by the committee and aids. This has always been a prominent feature in these outings. The committee is noted for its generous care of the aged excursionists.

OLD FOLKS' COMMITTEE.

The old folks' committee is composed of the following well known gentlemen: William B. Preston, Chas. R. Savage, Wm. Eddington, Wm. Naylor, Wm. L. Binder, John Kirkman, Andrew Jensen, Nelson A. Empey and Heber S. Goddard.

AFTERNOON FESTIVITIES.

At 1:45 this afternoon festivities began in the pavilion, the inimitable C. R. Savage, master of ceremonies, the choir singing "Jerusalem" for an opening chorus.

Hon. Ezra Clark, of Farmington, followed with a speech of welcome.

Heber S. Goddard next sang the old people's favorite—"Hard Times Come Again No More," the concourse of people all joining in the chorus.

The honorable Judge J. F. Kinney, a veteran of 84, who came to Utah forty-six years ago, and was at one time the chief justice of Utah Territory, responded to the call for a speech in a very happy and patriotic vein. He said he was pleased to meet with the veterans who had helped to redeem the desert and make of Utah the paradise that it is. He remembered Salt Lake forty-six years ago, as a hamlet, and he was proud today of its palatial and comfortable homes.

Mrs. Lizzie Thomas Edward very sweetly rendered the Scotch favorite, "Comin' Thro' the Rye."

Apostle Brigham Young followed in a short and happy address, reminiscent of early scenes in Utah, and referred to the honorable career of Judge Kinney when on the bench and since. The speaker was glad to meet with the veterans of pioneer days, and was pleased to note the efforts made to make glad their declining years.

"Let the Mountains Shout for Joy" was joyously rendered by the choir, who never seemed to tire of singing for the aged sires and matrons.

Apostle Francis M. Lyman was the following speaker, and his felicitous and happy address was much enjoyed by the audience. His references to old times and early scenes in the history of the state were full of tender reminiscences.

CONCERNING "MORMONISM."

A contributor to the current number of Harper's Weekly, Mr. E. S. Martin, has this to say of the Church and its missionary zeal:

"They say the Mormon Church is growing like the traditional weed; that it has more than 2,000 missionaries working for it in all parts of the world. There are two or three hundred in Canada, many more in the east and the south, many more in Europe, and they are great missionaries, too. They work hard and draw very little pay. They seem, too, to believe in Mormonism, and in most places where they go they are abundantly stimulated by persecution. If the stories about them are true, they are making excellent progress in disseminating the doctrines of their Church and making converts. The enthusiastic modern Mormons are quoted as saying that polygamy has really gone out of their religion, and that when the plural wives now living have died, there won't be any more. Maybe not. Polygamy can hardly stand against the rise of American civilization, but the Mormon Church in its other particulars may last and flourish. It seems a curious heresy, but on its practical side, at least, it is strong, and it seems to excite just as much zeal as any other religion. It is worth knowing more about than most of us know. Polygamy aside, very few of us know how far and in what particulars it differs from the Christian religion. An American Church, which has 250,000 members, is worth some study."



Published Weekly by Southern States Mission, Church
of Jesus Christ of Latter Day Saints,
Chattanooga, Tenn.

Terms of Subscription: { Per year . . . \$1.00
Six months50
(In Advance) Three months .25
Single Copies, 5 Cents.

Subscribers removing from one place to another,
and desiring papers changed, should always give
former as well as present address, by postal card or
letter.

Entered at the Post Office at Chattanooga, Tenn., as
second class matter.

Correspondence from all parts of the missionary
field is solicited. Give name and address, or articles
will be rejected. Write on one side of paper only
when sent for publication. We reserve the right to
either eliminate or reject any communication sent in.
Address Box 107

SATURDAY, JULY 14, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

"HIS ENEMY CAME AND SOWED TARES."

How cheering to the heart; how comforting to the soul; how comprehensive, lovely and beautiful are the sweet and refreshing words of our Master, Jesus! His precepts and instructions given in parables; His walks by the sea-side with the multitude; His conversation with the learned; His humility, patience, lowliness, and obedience; all declare His perfectness, His holiness, His divinity and Godliness! His mission was one of holy love, compassionate mercy, and divine good will! Hear Him declare in appealing tones, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) Well might we exclaim, "What a friend we

have in Jesus," and sing for joy of the goodness of our Lord, of His abundant love, and tender mercy. But our love for Him, who died that we might live, is best manifest and most pleasing when we keep the commandments He has given us, and yield obedience to His holy and most righteous laws; for He has said, "If ye love me, keep my commandments." (John 14:15.) Ah, fellow-Christians, it is a great deal easier to sing of His love, to speak of His goodness, and talk of His mercy, than to follow in His holy steps, to comply with His laws, and live up to every word that proceedeth forth from His mouth.

He gave His chosen followers to understand that in the world they should have tribulation, affliction, sorrow, anguish, and pain; but in Him should they enjoy rest, yea even peace, comfort, and happiness. Though tribulations might rage abroad; though the evil one may bring bitter persecution upon the faithful, and cause fierce and wicked opposition to be brought to bear upon the righteous; still we may hear the holy word, coming unto us as a sweet morsel, a divine comforter, a heavenly balm, "In me ye shall have peace." (John 16:33.) These sweet, promising words give us joy in the hour of affliction, strength in the midst of persecution, and hope when all seems dark and dreary. The Lord hath said that if we will put our trust in Him and be of good courage, that He will strengthen our hearts. (Psalms 27:14.)

The Savior frequently addressed the people in parables, giving unto them some simple apt illustration, that they might easily comprehend His teachings, and understand His mission and work in their midst. These parables are beautiful, impressive, grand and comprehensive. They convey to the mind the idea the speaker wishes to impress, in appealing, graceful, convincing terms, for mortals can better understand things which are brought right home to themselves, and shown by example, contrast and illustration. Among the many beautiful parables which Jesus gave unto the Jews, He put forth this parable, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." (Matt. 13:24-25.) How very true are these words; and how applicable are they to the children of this present generation. "His enemy came and sowed tares." Yes, this is ever the work of the enemies of righteousness to scatter seeds of ill-will and wickedness, to do as Jesus said, "sow tares." The good sower of the word—the true, humble follower of the Master, endeavors to implant in the hearts of the people seeds of righteousness, grains of truth; while the enemy strives to choke out the good seed sown, and substitute in its stead seeds of vain tradition, superstition and perilous heresy.

How often is it the experience of our Elders, that after leaving a neighborhood where the people have apparently delighted in the law of the Lord, and have entertained them with the honor, respect, love and esteem a true servant of the Lord deserves, they return to find that during their absence the enemy has been and sowed tares, and the hearts of the people are turned against them and their message of salvation. Well did the Apostle declare, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29.) And well did the Savior say, "His enemy came and sowed tares." The Elder goes forth armed with the word of

God, preaches simple, plain Bible doctrine unto the people, causing their souls to rejoice, and their hearts to be made glad; he is followed by one who claims to be a disciple of Jesus, a "preacher of righteousness," but instead of assisting the Elder to disseminate the good word of salvation, he seeks to destroy his influence, and supplant his message by instilling in the minds of the people, hatred, malice, contempt, scorn, prejudice, and narrow-minded blinded bigotry. Such is the status of affairs today, and it is a very serious and vital question which now confronts every professed minister of Jesus Christ: Are you sowing tares in the furrows of time, the evil fruits of which you must reap throughout eternity? If the teachings of these Mormon Elders be according to the Bible, and the doctrines they advocate the same as those taught by Jesus and His Apostles; can you feel justified in uprooting and impoverishing the same by sowing tares, circulating falsehoods, creating prejudice, and causing much bitter persecution? These are burning questions, pertinent questions, questions which each should decide in the light and intelligence of the Holy Scriptures, and the revelations of God's divine will. We shall each and every one be called upon to give a strict account of our acts when we shall stand before that great tribunal on high, when He who was pierced for the sins of men, shall judge and reward every one according to his works. We only make this journey of mortality once, we shall travel this road no more, therefore we should do all the good we can as we tread the weary way of life. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

While we now have life, and health, and strength, and the mercy of our loving Father is extended unto us with abundant kindness and manifold goodness, let us not procrastinate, delay, or neglect to improve the opportunities at hand, or fail to cultivate the privileges that are afforded us. Overcome evil with good, sow the precious seeds of righteousness, and although the enemy may sow tares, be not discouraged, weary not, fight manfully and valiantly for the truth, "Wait on the Lord; be of good courage, and He shall strengthen thine heart." (Psalms 27:14.)

Let each one strive with might and mind
To serve the Lord our God,
To preach the word in every clime
And spread the truth abroad.
Then shall we feel the Spirit's power—
The Comforter and Guide,
To lead us on life's rugged way,
No matter what betide.

Whenever stamps are mailed to the office, see to it, brethren, that they are so arranged and wrapped as not to stick together, and thus destroy the mucilage. We have lately received quite a number of stamps that were all glued together in a solid mass, and we kindly ask you to avoid such inconveniences.

Idleness, that is the gate of all harms.
An idle man is like a house that hath no walls:
The devils may enter on every side.
—Chaucer.

Enthusiasm is the genius of sincerity,
and truth accomplishes no victories without it.—Lord Lytton.

Most men employ the first part of their lives to make the last part miserable.—La Bruyere.

SOMETHING ABOUT PROPHETS.

BY ELDER JOSEPH H. LINES.

The members of the Church of Jesus Christ of Latter-day Saints, commonly known as "Mormons," are considered by a great majority of the Christian world to be a very peculiar people in their religious belief, but the person who makes an honest investigation of "Mormonism" cannot but reach the conclusion that the so-called peculiarity consists entirely in their being firm believers in the teachings of Holy Writ, and devout followers of the meek and lowly Nazarene; which are, indeed, peculiar traits possessed by but few in this enlightened age. Modern Christendom, generally speaking, find it very hard, and I may say impossible, to believe that God has again spoken from the heavens, and revealed again the fullness of the everlasting Gospel through the Prophet Joseph Smith. Indeed, in this age of advanced thought, it is considered almost blasphemy to believe in Prophets at all. The Latter-day Saints, to the contrary, hold that to disbelieve in Prophets is to depart from "the faith once delivered to the Saints," and there is an abundance of Scripture to sustain them in their belief. The history of God's dealings with His children here upon the earth, shows that for a period of over four thousand years, embracing the time from the placing of Adam and Eve in the Garden of Eden to the death of the Apostles of Christ, there was an almost unbroken succession of Prophets upon the earth, through whom God revealed His will unto His children. It is true that the Lord, at various periods of longer or shorter duration, withdrew from His children the gift of prophecy, but in all such cases the withdrawal of the heavenly gift was the result of transgression, and was a sure sign that the people were not in favor with God, as will be clearly seen by reading the third chapter of Micah, which plainly shows that when the sun went down over the Prophets and the day became dark over them; when the seers were ashamed and the diviners confounded; when there was no answer of God; when, instead of heavenly inspired leaders who gave freely the bread of life, the heads thereof judged for reward, the priests taught for hire, and the Prophets divined for money, it was a curse, and not a blessing, brought upon the people because of wickedness. God, however, declares that He is full of power to declare unto Jacob his sin and unto Israel his transgression. Now, as the Lord says through Amos that He will do nothing unless He reveals His secrets to His servants, the Prophets, (Amos 3:7), we may reasonably expect that, whenever the Lord does declare unto Jacob his sin, and unto Israel his transgression, He will do so through the medium of Prophets. That this expectation is reasonable must be patent to anyone who reads the emphatic declaration of the Lord that He does not change. (Mal. 3:6.)

Thousands of years ago, God spoke to Israel and said: "Hear now my words; If there be a Prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream," and Solomon says that "where there is no vision the people perish." So, when Christians say there is not an inspired prophet of God in the world today, they also declare that the people are perishing for want of the bread of life, and vainly thirsting for the living water that flows from the fountain of eternal salvation. Well could the Lord say of modern Christendom, as He did of an-

cient Israel: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Though ancient Israel at times lost the gift of prophecy through sin, yet the Lord was always ready and willing to restore them to favor whenever they manifested a sincere repentance. Isaiah says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." (Isaiah 55:7.) And the Lord Himself, speaking through Malachi, says: "Return unto me and I will return unto you, saith the Lord of Hosts." (Mal. 3:7.) And if our Christian friends will forsake their idols and return to the God of Israel, we can promise them that the Lord will again restore them to favor and grant them again the glorious gifts and blessings of the Gospel, which they have been for many long centuries destitute of.

Leaving the Old Testament and coming down to New Testament times, we find that the beginning of the Gospel of Christ was the voice of a Prophet of God crying in the wilderness of Judea, "Prepare ye the way of the Lord, make His paths straight." And as long as we can trace the history of the Church which Christ established, we find the gift of prophecy abundantly manifest among the Saints, even women enjoying the heavenly gift, which enabled them to pierce the vista of the future and reveal the mysteries of unborn time. Indeed, the gift of prophecy was one of the results of acceptance of the Gospel.

When John the Baptist came preaching in the wilderness, he declared that, though he baptized alone with water, there should one come after him who would baptize them with the Holy Ghost. Christ came and promised His followers that when He should be taken from their midst, He would send them the Comforter which would abide with them forever. Peter, upon the day of Pentecost, promised the assembled multitude that if they would repent and be baptized in the name of Jesus Christ, for the remission of their sins, they would receive the gift of the Holy Ghost, and lest there should be some narrow-minded person there who would think that the promise was limited to those who heard it, Peter further said: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39.) Peter again says: "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.)

From the above we learn that all mankind are called upon to repent and accept the Gospel, and upon condition of doing so, are promised the gift of the Holy Ghost. Now, what will be the effect of the gift of the Holy Ghost upon those who receive it? For answer, we will not go to the preacher of modern Christianity, which, by the way, is very different from that which was taught by Christ and the Apostles, but we will take the Savior's advice and "search the Scriptures." Jesus said: "Howbeit when He, the spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatever He shall hear, that shall he speak; and He will show you things to come." (John 16:13.) The ability to see things to come was one of the essential qualifications of the true

Prophet in "ye olden time." Paul, the great Apostle, writing to the Corinthian Saints, and speaking of the glorious manifestations of the Spirit, or Holy Ghost, says that to one is given wisdom, to another knowledge, to another faith, to others the gifts of healing and the working of miracles, and to another the gift of prophecy. (1 Cor. 12:10.) Christian friend, won't you please look in your Bible and see if the above quotations are not there, and if they are, then know of a surety that, either there are Prophets on the earth today, or else there is not a living soul in all the world who has received the gift of the Holy Ghost. And if there are none who receive the Holy Ghost today, then one of two things is certain; either there are none who are entering by the door into the fold of Christ, or else the promise of Christ and the Apostles has utterly failed. The Savior again says: "But when the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26.) Now, would we know what the testimony of Jesus is? If we would, let us go to the writings of John the Revelator, and read the words spoken to him upon the lonely isle of Patmos, by the angel of the Lord, at whose feet he had fallen down to worship. "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) Now, Christian friend, let me ask you if you think there is just one person in this world who has the testimony of Jesus? And if you think there is, what is that testimony? "The testimony of Jesus is the spirit of prophecy." Dare you deny it? If you do, you deny the inspiration of the Scriptures, and proclaim Christ and the Apostles to have been base imposters. On the other hand, if you admit the inspirations of the above quotations, you also admit that Mormons are justified in declaring that modern Christianity has departed far, very far, from "the faith that was once delivered to the Saints."

Christianity, so-called, teaches that there were to be no more Prophets after the death of the Apostles, but either Christianity or the Bible is wrong, for the Bible teaches that when Christ ascended up on high He led captivity captive and gave gifts unto men, and that among those gifts were Apostles and Prophets, who were to perfect the Saints, perform the work of the ministry, and edify the body (church) of Christ "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:8-13.) Which goal of perfection we have not reached yet by any means.

Paul in describing the Church of Christ in the twelfth chapter of his first epistle to the Corinthians, compares it to the body of a man, and says that as the body has many members, and that all the members have not the same office, so also is the body (church) of Christ. He compares the various officers and blessings in the Church, such as Apostles, Prophets, etc., the gifts of tongues, healings, etc., to the various members of the human body, such as head, hands, feet, etc., and says that not one of these members can be done away with, but that even those which seem, to uninspired man, to be least useful are necessary. That the head cannot say to the feet, we have no need of thee, nor the feet to the head, we have no need of thee. Another thing we notice in Paul's description of

the Church is that the members thereof, whether they were Jew or Gentile, bond or free, were all baptized by one spirit into one body (church), and were all made to drink into one Spirit, even the Spirit of truth, the Holy Ghost, which guides into all truth and shows things to come. What a contrast with the teaching of the college-bred dispenser of modern Christianity, who tells us that the members of Christ's Church are baptized by many spirits into many bodies (churches), and are made to drink of many spirits, none of which guide into all truth or show things to come; and that, though the feet (pastor, deacon and members) have kicked the head (Apostles, Prophets and blessings) off of the body, they still have the complete Church of Christ.

John the Revelator, while in vision on the isle of Patmos, saw the time (still future) when for a thousand two hundred and threescore days, two servants of God would prophesy in the streets of Jerusalem, after which, by the power of the evil one, they will be put to death, and the inhabitants of the earth will rejoice because the servants of God are slain. But after three and one-half days, they will rise again and be taken up to heaven. (Rev. 11:3-11.) It would no doubt be interesting to the Christian world to be able to lift the veil of the future and see who it will be who will kill those two Prophets and rejoice when they are slain. Suffice it to say that in past ages when the inspired servants of the Lord have been martyred, they have always met their fate at the hands of people, who, while professing a belief in the dead Prophets, would not believe in, nor tolerate the presence of the living; and it is just possible that in the case of the two Prophets who will be slain in Jerusalem, that history will repeat itself. Further on in the same vision John saw the time when even angels would leave the throne of God with the seven last plagues to be poured out upon the earth, and after describing the pouring out of the first two vials of wrath and the result, he says: "And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 'For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink; for they are worthy.'" (Rev. 16:4-6.) Now, how will it be possible for the people living in the last days, even when the seven last plagues are being poured out upon the earth, to have shed the blood of Saints and Prophets, if there were to be no more Prophets after the death of the Apostles of Christ eighteen hundred years ago?

From the foregoing it can be clearly seen that the belief of the Mormon people in Prophets is neither unreasonable nor unscriptural; and that without Prophets in the last days there cannot be a complete fulfillment of the Scriptures, of which the Savior said that "not one jot or tittle should fail till all should be fulfilled." Christ spoke the truth. The promises of God never have and never will fail, and all the prophetic utterances of those holy men of old will as surely come to pass, as that the day will follow the night. Already many of the prophecies relating to the last days have been fulfilled. The angel has flown through the midst of heaven and restored again the everlasting Gospel. The sun has again risen in glory over the Prophets of Almighty God, and the day is bright with the promise that it never

more shall set. The Kingdom of God is set up; the gifts and blessings of old are being enjoyed. One of a city and two of a family, the honest in heart, are being gathered from every land and from every clime, to Zion, where God gives them pastors after His own heart, who feed them with knowledge and understanding. The mountain of the Lord's house is established in the tops of the mountains, and all nations flow unto it. The heralds of salvation are proclaiming in the ears of all nations the heaven-sent warning: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As servants of the living God, we say to all people, Christian friends, strike off the fetters that bind you to believe in the foolish traditions and vain philosophy of uninspired men, and accept the plain and precious truths of the Gospel of Christ, and you too shall know that the so-called peculiar doctrine, nicknamed "Mormonism," is nothing more or less than the teachings of the Savior and His Apostles—Bible doctrine, and the power of God unto salvation to all who will believe and obey it.

What Has Become of Hell?

Deseret News.

This is the startling question asked by the Atlanta Constitution. The paper makes these observations:

"One reason why our modern pulpit lacks the force which characterized the pulpit of fifty years ago is that preachers do not put enough fire and brimstone into the sermons which they preach from Sabbath to Sabbath. Instead of bringing the world up to the standard of the Gospel they are bringing the Gospel down to the standard of the world, and the outcome of this departure from the beaten paths of orthodoxy must eventually be the overthrow of Christianity unless divine power intervenes to prevent this result. We are hopeful enough to believe that the pendulum will soon swing back, and that our ministers will return to the methods of the old school, but in the meantime, as we listen to the chiming of the Sabbath bells as they float out this morning on the tranquil air and summons us to the discourses which await us in the sanctuaries, we find ourselves confronted with the question, 'What has become of hell?'"

Our Southern contemporary is not alone in the sentiment of regret at the elimination from modern theology of the doctrine of fire and brimstone. Rev. George Wolfe Shinn, in an article in the North American Review, raises the same piquant question. He argues in this way: "The conscience of men must be aroused, and the most effectual quickening of conscience is through the dread of the judgment to come. We may talk as we will about the evanescent nature of fear, and we may talk about its being an inferior motive, but in all other things in life it is appealed to. Take it out of life, and chaos comes in ordinary matters. Because it has been taken out of religion—out of the religion of our time—there has been a weakening of the force of religion. If we had perfectly normal beings to deal with—and that is a modern way of saying, if we were all without sin—then might there be no reference to fear, but an appeal to everything high and holy within us. We have to do with beings who are sinful and who must be led up to the higher motives by the exercise of the power. What, then, has become of hell? It has not been obliterated. It cannot be obliterated. Retribution exists as an awful fact back of all figurative language. Men in our days have

overlooked retribution in seeking to get rid of materialistic notions concerning hell. The time has come to recall the awful fact of retribution. But it must be done discreetly, and always with those exceptions in mind which greatly modify it."

It is noticeable that in both these quotations the admission is made that modern Christianity is weakening, and that the ultimate result will be its "overthrow." This is important, though the reasoning that the doctrine of hell is the central point or the corner stone of true religion is false. The central point is the doctrine of the Fatherhood of God, and the weakening has come as a result of the loss of knowledge of God, the Father. The declaration that God is "incomprehensible," was the mortal blow to the Christianity of Jesus, whose express mission was to declare and to make known the Father. Let theology return, not to the lake of brimstone, but to the bosom of the Father.

"NOT HUSBANDS ENOUGH."

Saints' Herald, Lamoni, Iowa.

It appears that Utah is unique in several ways. In the Salt Lake Tribune, for June 12, 1900, in a report of a conference of the Y. L. M. I. A., occurs the following:

"Miss Sarah Eddington and Mrs. Maria Y. Dougal made brief remarks to the young ladies, congratulating them upon the progress they have made and are making in their improvement work. Mrs. Dougal said that marriageable girls are so much more numerous than marriageable young men, that a good many of the girls must necessarily remain single, and so she advised them to fit themselves for the missionary field, saying she was confident that women could preach the Gospel as forcefully and as logically as their brothers."

For some time past there have been telegrams in various papers something like the following:

"A carload of girls, converted to 'Mormonism,' passed through Denver today en route to Utah. They were in charge of a Deacon and his wife. They came from Missouri, Illinois and other states."

Dispatches similar to this have come from various places. The Deseret News comments editorially on these reports, under the caption, "An Absurd Dispatch," and ridicules the idea of there being girls in car load lots sent to Utah. Among the reasons presented for pronouncing the news absurd, the News presents this:

"One fact ought to be known, as it would furnish a sufficient refutation of such stories as that wired from Denver. That is, there are hosts of marriageable girls and women in Utah who are single, and apparently have no opportunities of entering the matrimonial state. It is something that is greatly deplored by thoughtful people anxious for the general welfare. There is not a town or settlement in Utah without a large number of young women, capable of marriage, who seem to have no present chance to become wives and mothers, for which nature has designed them. There is a backwardness on the part of many men, young and old, to embark on the sea of matrimony. Whether it is for fear of the expense which accompanies family responsibilities in these extravagant times, or for other causes, is not explained, but the condition exists and it is one that gives reason for serious reflection."

From the foregoing quotations it seems that Utah is confronted with a condition that exists in very few, if any other, places. In this country the number of females has usually been slightly smaller than the number of males, except possibly immediately following the great wars. It will be interesting to watch the census returns to see what the true conditions are. The idea seems to be somewhat prevalent among our Utah religionists that there is an urgent need for husbands. Of course the girls must get married; and if there are not men to marry them, what next? The Salt Lake people (the men) have wonderfully broad ideas on matrimony, and they will probably solve the problem some way.

THE REDEMPTION OF ZION.

The Saints Are Marching On to Success and Victory—Tithe Paying Not a Question of Money, But of Principle.

DISCOURSE DELIVERED BY APOSTLE BRIGHAM YOUNG, AT SALT LAKE CITY, APRIL 6, 1900.

I take great pleasure in bearing testimony to the remarks that have been made by President Snow this morning. I am thankful to God and to our President for the testimony that he has given us. It arouses in my mind many reflections, brings before me the past history of this Church and foreshadows the future destiny of this people. God has been merciful to the Latter-day Saints, and if there are any men opposing us that have the idea that we do not pray for them, they are mistaken. We pray the Lord to soften the hearts of our enemies. We pray that they may be turned from their evil ways and not kick against the pricks, but seek to forsake the evil that is within them and to do good. They are, however, in the hands of God, as we are.

We are glad to know that this people have gained victory after victory. They have marched on, conquering and to conquer. In our youth, as stated by our President, when struggling against fearful odds, we came out greater, nobler, better soldiers of the cross than when we entered into this vortex of persecution; and now in our manhood, in our riper years, thank God that we have heard the voice of our leader saying that we are marching on to success and victory—to the time when men and nations will arise up and say, "Thou blessed people, that have fought the good fight, that have led the way and established righteousness in the land of our fathers." I expect to see this day. There is no power that can battle successfully against our Father and God. If we are His people, we are sure to win. If we are not His, how is it that we have been so successful from the beginning? and have through His power, in which we have trusted, grown to be seventy years old, instead of being a mere child in swaddling clothes? God has done it; He has given us these rights and blessings. I felt in my heart while the President was talking that I could prophesy to those who fight against us, Do your worst; do your best; try to accomplish all the evil that is in your hearts; but as true as God lives this kingdom will sweep on, this Church will progress, and the Kingdom of God will be as the stone cut out of the mountain without hands—it will crush all opposition. Now, that is not disloyal, because God will do it, not man.

I am not opposed to any man who seeks to do right. I am not opposed to any government that seeks to give liberty to the people and the privilege to exercise that free agency which God has given to all men. Every man and woman must have their agency. No man can take it from the sons and daughters of our Father.

It occurred to me this morning while sitting here that if I happened to be called upon to speak, I would read a part of the 29th chapter of Alma, in the Book of Mormon.

"O, that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul as with a voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But, behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that He granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he

alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; for he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For, behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach His word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

The Lord is with His people, and I know it. We have learned to know good from evil. Three score years and ten shall be the days of man on earth. We have arrived at the full stature of a man; for we are three score years and ten this day, and if this people will arise in their manhood, as they have struggled to their feet in their childhood and youth, God will give them the strength of a man. They shall have the power to build up and inhabit, to sow and reap, and if the snows do not come in the mountains, God will send through the faith of the people, the pleasant rains to moisten the earth, that vegetation may spring forth and gladden the hearts of all. Now I learn a good many lessons myself from what I read to you, though I have not reflected so much, perhaps, as I will on the words of Alma.

I heard a man say in relation to tithing: "I don't want to pay my tithing, unless I can make a showing that will be a credit to me and really help to build up Zion. If I could put in \$10,000, I would be glad to do it, but I have nothing. I could pay a little tithing, but the idea seems ridiculous for me to step forward and pay a dollar in tithing. It seems to me like I was making a mockery of this sacred principle." But I take the other view of this, and I said to him, "My friend, if you were a child and received five cents, I would caution you to remember the fact that you owed half a cent tithing, and when you had received another and another five cents, until they amounted to fifty cents, I would advise you to go and pay your tithing on that, not for the sake of the money, but for the sake of principle." If it were a question of money, where would have been the salvation of this people? When President Snow was speaking this morning I felt that the power of God was manifest in our preservation and that money had nothing to do with it. The everlasting power of our Father has brought this people to see this auspicious day. If every man and woman would follow the example of the widow and cast in their mites, they would be acting upon principle. The amount of money paid has nothing to do with it. It is the principle which God has commanded us to observe. This is the idea that we want to instill into the hearts of the people of this generation, especially at this time, when the servant of God has delivered unto you and me the message that the time has come when this revelation, given on the 8th day of July 1838, in Far West, Caldwell county, Missouri, must be observed. That revelation has now come to the front. It is as if God had inspired His servant to write a new revelation to the people, which must be observed, be-

cause it lies at the foundation of our prosperity in these mountains. Gen. Thomas L. Kane once said to me: "This land, on the backbone of the American continent, from Mexico to Canada, it seems to me, belongs to the 'Mormon' people. They led the way into the Rocky mountains, and occupied these valleys, and they ought to have the land." Well, there are not many people that think that, but I am of the same opinion as Gen. Kane. We ought to have this land. But in relation to our preservation upon this land, I have felt sometimes very insecure. Alma wished that he were an angel, that his voice could be heard by the whole world and that he could convert all the sons and daughters of Adam to the Gospel which he had received. I would that I had a hundred thousand dollars to pay in as tithing, not because it would make a good showing and I would be talked about, but for the very principle's sake. And some have the ambition to be spoken of in the midst of Israel. But I want to say to you that tithing is a principle that God has established for the training of men. It has been with us in our childhood and in our boyhood and in our young manhood, and apparently it has almost been a dead letter at times. But the revelation has come to us in our manhood, when we have reached a stage wherein we know God, and having received this knowledge and being of the full stature of a man, we can rise up as one man and obey this commandment, which has come from God through His authorized servant. I appeal to you on this point. Let every man and woman in this Church arise and do that which God has called upon them to do, and this land may be sanctified and be a land of safety unto us. I do not wish to utter a threat, but I do know this: every time we have disregarded and set at naught the commandments of Almighty God, we have paid for it. We must learn, if it must needs be, by the things we suffer. By and by the Saints will prove to all concerned that this principle of tithing is dear to them, and they will surely fulfill to the very letter what God has called upon them to do.

In a little time you will hear something like this: "Well, the 'Mormons' are moving again. They are leaving Utah, Nevada, Arizona, New Mexico, Old Mexico, Wyoming, Idaho and all these places wherever they are located, and they are having another exodus." Where are they going? Why, you will find out that it will be a pretty strong company going down to Jackson county, Missouri, to redeem and build up Zion, but the word will go forth that the "Mormons" are having another exodus. The people will say that we are going down to inhabit this land of Missouri, and "we are willing they should." Some that are afar off may howl, but the people mostly interested will be glad to see the "Mormons" return to that land and build it up. Some will say, "We have been upon that land and it has proved a land of death unto us." They will have suffered the full force of that desolating sickness which will cover the land, even in Jackson county, Missouri. But when our leader calls upon the Latter-day Saints that are worthy to move down there, the land will be prepared for the Latter-day Saints—not "Mormons." Those who go to Jackson county in that day will be Latter-day Saints. The "Mormons" will be left in Utah, with enough Latter-day Saints to control them.

I will tell you what is in my heart. We are preparing this day in our manhood for the most glorious epoch that has ever come to man upon the earth. If you do not feel in your hearts that this is the most glorious day that we ever witnessed on this earth, then you do not feel as I do. I feel that there is more of the spirit of God, more wisdom, more knowledge, more light, more intelligence and a better union among those that are Latter-day I bear you my testimony that the providences of God have been with this people, and the scenes that will come before us will be such that we will need all the